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support the papal cause for the reason that the French crown was in alignment with the party of church reform. In a word the relations of France to Martin V. during the period of transition which followed the council of Constance may be characterized as follows: on the English side a complete accord, though one radically inconsistent; on the French side an attitude of independence of the Holy See more apparent than real.

The double policy of the Duke of Bedford is partially to be explained by the fact that he was the English regent in France. Yet Bedford's conduct has never been entirely explained. M. Valois does not make the attempt, but is skeptical of Luce's explanation to the effect that Bedford needed the pope's support in order to put an end to the dissension between his brother the Duke of Gloucester and his ally the Duke of Burgundy. Bedford's advocacy of the papal cause was far from being disinterested and was not even wholly a matter of politics. He seems to have hoped to obtain concessions from the Holy See as reward for his support. When Martin V. refused, Bedford in retaliation labored to restore the "liberties", but was too cautious to abandon his old course and finally executed the constitution of Martin V. of April 13, 1425, in spite of the opposition of the parlement of Paris.

In concluding his preface M. Valois modestly says: "I do not flatter myself that I have exhausted the subject even thus limited [that is, between the dates 1418-1461]. Upon certain points it will be possible to enter more into detail. I do not think, however, that future research will sensibly modify the great lines of the present work" (p. vii). He refers enthusiastically to a forthcoming work of a member of the *École Française de Rome*, M. F. Eugène Martin-Chabot: *Nicolas V., Charles VII. et la Pragmatique Sanction: Essai sur le Régime des Bénéfices Ecclésiastiques de France de 1447 à 1455*. But it is devoutly to be wished that the narrow stipend allowed by the French government for publication of the dissertations of students of the *École des Chartes* and the *École des Hautes Études* may soon be increased. In 1897 M. Henri Chassériaud sustained a thesis entitled *Étude sur la Pragmatique Sanction sous le Règne de Louis XI.*, and in 1902 M. Robert Huard followed with a brilliant study upon *La Régence du Duc de Bedford à Paris de 1422 à 1435* (see *Positions des Thèses de l'École Nationale des Chartes*, 1897, 1902). Both these dissertations are still unprinted.

JAMES WESTFALL THOMPSON.

Lectures on Modern History. By the late Right Hon. JOHN EMERICH EDWARD, First Baron ACTON. Edited with an introduction by JOHN NEVILLE FIGGIS, M.A., and REGINALD VERE LAURENCE, M.A. (London: Macmillan and Company; New York: The Macmillan Company. 1906. Pp. xix, 362.)

THIS volume of lectures "together with that forthcoming on the French Revolution will form the chief though not the only monument"

of the activity of the late Lord Acton as Regius Professor of Modern History at Cambridge. The first lecture is Lord Acton's inaugural address "On the Study of History", delivered June 11, 1895, and published the following year. Then follow nineteen brief lectures on modern history from "The Beginning of the Modern State" and "The New World" to the ten pages on "The American Revolution" (from 1763 to 1787). These lectures give a brief survey of the leading movements and personalities between 1300 and 1787. Two appendixes give Lord Acton's directions to the contributors to the *Cambridge Modern History* and the notes and references on which he based his inaugural lecture. With the exception of the chapters on "Calvin and Henry VIII.", "The Rise of the Whigs", and "The Hanoverian Settlement", the chapter-titles are those used in all general histories. Indeed it is in some ways the best text-book for a college class in general European history to 1789 yet published.

Two productions in the book are well worth including: the inaugural lecture with the citations and quotations with which Lord Acton fortified his views, and the directions to the editors of the *Cambridge Modern History*. The inaugural "On the Study of History", which is already familiar to historical students, is many things in one. It is a plea for the study of history as a search for truth, a quest for the permanent and abiding, for a mastery of the past that we may know the present, yes, even the future as Pitt and Mirabeau and Mallet du Pan knew it. It is a plea for history that makes us wiser without our producing books, for the cultivation of historical-mindedness. It puts religion as the first of human concerns and the mother of freedom and toleration—a condition which through the delayed but unarrested development of the Reformation has put Protestant countries in the van of progress.

The address is rich in things not here mentioned and is worth re-reading. Indeed it demands it, for Lord Acton's method of presenting a thought is like that of a great mathematician whose mind leaps from major equation to major equation and leaves you to toil through the intermediate operations that to him were self-evident. Occasionally his subtlety approaches downright obscurity. The notes and citations show the Lord Acton of whose appalling breadth of reading one hears. In the fortification of twenty-eight pages of the text easily over two hundred writers are cited, several of them a half-dozen times from almost as many different productions. The regrettable part is the picture all this calls up of Lord Acton gathering these excerpts to fortify a suggestion which he had already transmuted into the better metal of his own thought.

The instructions to contributors to the *Cambridge Modern History* form a worthy memorial of Lord Acton's ideals as a historian. He wanted a "Universal History—which is distinct from the combined history of all countries, which is not a rope of sand, but a continuous development, and is not a burden on the memory, but an illumination of

the soul." Such a history was to be written by the best men obtainable, and so written as to serve no cause but that of truth. Nothing of personal, national, religious, or party bias was to show in this summary of the most recent scholarship for layman and student.

The lectures on European history will be read with interest by the specialist in any period between 1300 and 1789 and by the tyro of the historical department who is teaching the introductory course. The specialist will find in a sentence a flash of light that illumines his field, that unifies the complex, and gives meaning to the meaningless. He will find curious bits of out-of-the-way information that even his research has not unearthed, or, if it has, that he has not thought of using (*cf.* p. 257). He will marvel that Lord Acton sees only a fourteenth-century Renaissance unrelated to the accomplishments of the two preceding centuries, and that a sketch of the rise of Prussia occupies only one-third as much as the chapter on Frederick the Great. Most of us will be comforted by the fact that when Lord Acton had to put Luther, the Counter-Reformation, the Thirty Years' War, or Louis XIV. into one lecture, he said what we have always thought a college class ought to be told. And like every compressed account there are statements which would mislead you if this were the only account you read (*cf.* the method of adopting the Declaration of Independence, p. 312). Occasionally there are paragraphs packed dangerously full of names and facts. To some students these may be, as the editors suggest, an inspiration to further reading. There is an equally large class of students who would be repelled by such general history. Possibly this feature of the master's work would not strike one if he had not been antagonized by its manifestations in his disciples.

Finest and best of all is the noble and ennobling fairness in his treatment of all men and all ages. The young man to whom the doors of Cambridge were closed because of his faith comes back at sixty to tell her sons the story of Modern Europe so that they must have felt as he did that the greatest achievement of those centuries was the growth of toleration and of liberty. And the voice that speaks is not that of the moralist nor the political reformer, but the voice of History itself.

To all who sat under Lord Acton this publication will come as "an act of piety". To many it will only emphasize the defect in Lord Acton which the editors point out, "that he overestimated the responsibility of his task, and that, with him as with Hort, the very sense of the value of knowledge diminished his additions to its store." G. S. F.

The Golden Days of the Renaissance in Rome. From the Pontificate of Julius II to that of Paul III. By RODOLFO LANCIANI. (Boston: Houghton, Mifflin, and Company. 1906. Pp. xii, 340.)

Nor long since there still could be seen in the Via Rasella an inscription which spoke volumes regarding the state of Rome in the